/352 cont./

C 252 The fish begins by being opened and cleaned and only then is it boiled or roasted. In this last case it is inserted between the two branches of a switch split for three quarters of its length (Fig. 22). So that the latter does not open completely, the lower part is fastened securely with bands of bark, and so that the fish does not fall out once it is inserted in the interstice, the upper part. Among their ancestors, the Guarani, G [252] such a spit would have been superfluous, because to grill the product of their fishing or hunting they used to construct C [251] buccans. Our Chiriguano also eat fish dried in the sun and [262] enjoy it in this form combined with some corn dish.

/353/

Chapter IV

Cooking

Fire

C • 372 177 The modern Chiriguano more and more use matches of Bolivian make, but their poor quality has contributed to maintaining the popularity of the tinderbox. That of the Chiriguano, borrowed recently from the white men, is composed of a flint and a piece of iron with which they make sparks fly, which fall on a little wild cotton (the one which the fruit of the palo borracho (Chorisia insignis) produces). This tow (tata rimbiuna) is kept in a small receptacle made from the end of a cow horn or an armadillo tail. /Figs. 23 and 24 appear here./ It is hermetically sealed by a wooden disk, which a small cord passing inside the capsule and coming out through a hole at the tip of the horn or tail allows to be put back in place with a single motion. This ingenious contrivance is not, however, of Indian invention; I saw it adapted to the tinderboxes of the creoles in the Argentine Republic. Some C [415] Chiriguano make cloth wicks which at first sight would seem [281] to have been produced in one of our factories. The tinderbox with its accessories is carefully kept in small bags of deerskin, wildcat, iguana, etc. (Figs. 23 and 24).

353 cont./

372 (171) In former times the Chiriguano made fire exactly like all the Indians of South America, by rubbing two sticks one against /354/ each other. One of my friends from Carurutí reconstructed one of these devices for me in the hope of surprising me and getting a good price for it. He took two sticks of tata iwira, or fire wood (1), cut one of them lengthwise

(824)

1. According to Father D. Giannechini (Diccionario Chiriguano-Español, etc., p. 91), the Chiriguano might use, for obtaining fire by rotation, sticks made from the wood of a red liana whose flower has five yellow petals with a red spot on one of them. The Chiriguano name for this plant is isipo-pinta.

415 281 372 ←

Fig. 23. Small deerskin bag in which a Chiriguano used to carry a tinderbox and its accessories. Prov.: Pípi. (1/3 nat. size.)

Fig. 24. Puma paw (yagua-pintaipo) made into a bag. Prov.: Saladito. (1/4 nat. size.)

415 281 →

372 (824)

and provided one of its sides with two cups along which he contrived a perpendicular groove. These two little furrows were intended to conduct the glowing sawdust onto the tinder placed on the ground. /Fig. 25 appears here./ The other stick was slightly sharpened to allow it to go into the cups. Since this

/354 cont./

372 small stick was too short to be handled with ease, he fastened it securely to another stick by means of vegetable fibers (embira) (Fig. 25). This done, he sat down on the ground, pressing the soles of his feet on the small cupped stick, and imparted with the palms of the hands a rotating movement to the other stick. The glowing sawdust which was detached by the effect of the friction fell on dried dung placed near the gadget to serve as tinder, which, at the end of a rather short time, began to catch fire.

354

According to the season, the Chiriguano light their fires inside the hut or outside. The hearth is composed of long branches which they lay out like the spokes of a wheel. As the ends burn, they push them closer to the central fire. The job of getting the dead wood falls within the province of the men (Fig. 26).

[462] [313]

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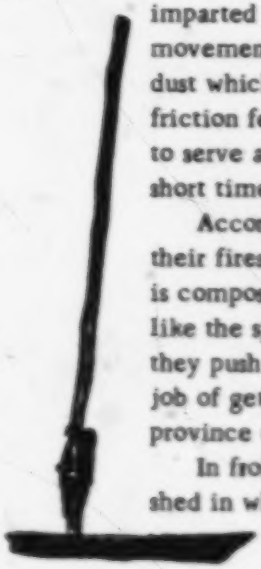
In front of the huts they often erect a little shed in which the women do the cooking. The roof of this shelter serves as a shelf for putting provisions and utensils on.



[372] ← Fig. 25. Ancient apparatus for making fire, reconstructed by a modern Chiriguano. Prov.: Caruruti. (1/6 nat. size.)

Preparation of Food

262 The modern Chiriguano do not seem to observe any food prohibitions, at least in daily life, for the custom of fasting for women at the time of puberty and for men upon the birth of a child, is not yet lost. In olden days certain animals /355/ were taboo (1). The men of a few villages thus reserved for themselves

[789] [825]

[775]

1. In order not to kill one of their dead relatives transformed into a fox, the Chiriguano

1: Métraux--100 E-5 (1929) 1930 SF10 Chiriguano

/355 cont./

142
291
351
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Fig. 26. Chiriguano woman lighting a fire. Upper Pilcomayo. (Photo. A. M.)

262
[175]

do not hunt nor eat this animal (Diccionario Chiriguano-Español, etc., p. 3).

[156]

Medicine men cannot under any circumstances eat pimento. If a man refuses to taste this condiment, one can be sure he is a magician (Id., p. 184).

[165]

Grilled corn is strictly forbidden for persons in mourning, whose tears would dry up if they ate this dish.

[125] [169]

the exclusive right to eat deer meat, which thus instilled in them the agility and suppleness of this animal. Women could eat, without

/460 cont./

Fans or Fire-blowers

C 372 184 [171]

Great was my surprise when upon arriving in the Chiriguano villages of the upper Pilcomayo region I found fire fans identical with those of the Indians of Brazil and the Guianas. Nordenskiöld (10, p. 56) barely mentions them and insists on their rarity. The fact is explained by the absence of this cultural element in all the rest of the zone inhabited by the Chiriguano. In most of the villages they use old hats or fragments of baskets to fan the fire.

C 372 285

Plate LXXXV. 1/4 Length, 28.5 centimeters; width, 31 centimeters. Provenance: Saladito.

The making of these fans is rather simple. The leaves composing them cross in a rhythm of two. On the edge the stalks have been bent back and, passing again across the fabric, are interlaced to form a pucker on each side. The free ends /Plates LXXXIII-LXXXV appear here/ /461/ have been plaited on top and one part passed into a split stick forming the handle (Fig. 117).

C [171]

An important remark must be made on the subject of these fans. They /Fig. 117 appears here/ differ little from the fans made of a single pinnate palm leaf, such as are found in Brazil and Paraguay. The Chiriguano, having no palm trees of this

C [824]

species in their new homeland, had to /Fig. 118 appears here/ adopt the palmate leaves of the karandaí. They replaced the petiole, which forms the handle, with the split stick to which I have alluded. (Max Schmidt, 2, Figs. 106 and 107, pp. 219-220.)

C 285 353 797 [824]

/462/

"Flowers"

On feast days the Chiriguano of the Franciscan missions decorate the church with artificial "flowers" which they make from leaves of karandaí palms. These decorations are of ancient origin and derive directly from the straw amusements /jeux/ still made by the Indians in various /Fig. 119 appears here/

G 285 353

regions of America, notably in the Guianas. The natives of the latter region often hang them in their houses where they perhaps 1/4

[See p. 322 --Analyst]
[Text continues on p. 324]

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• 392

1: Métraux--322 E-5 (1929) 1939 SF10 Chiriguano SF10

Plate LXXXV

Fan or fire-blower of plaited palm leaves. Prov.: Saladito (upper Pilcomayo). (1. 3 nat. size.)

1: Métraux--323 E-5 (1979) 1930 SF10 Chiriguano SF10
Guiana SR1

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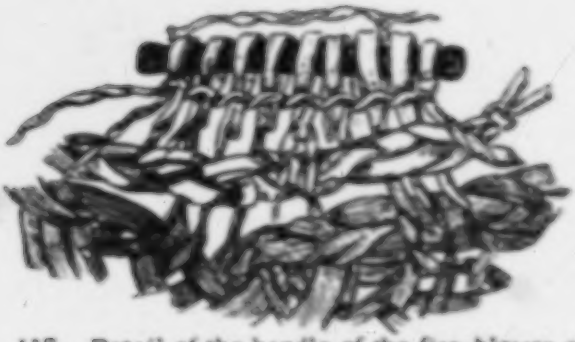

Fig. 117. Detail of the handle of the fire-blower of Plate LXXXV.

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Fig. 118. "Flower," ornament made of plaited palm leaves, which the Chiriguano have blessed and with which they decorate their huts. The technique of this object is very ancient and is found also in Guiana. (1/4 nat. size.)

2:Métraux E-5 (1929) 1948 SF10 Chiriguano SF10
Chane SF8

Fire.—For several generations the *Chiriguano* and *Chané* have used steel and flint for making fire. The fire drill is, however, remembered in their mythology.

Weapons.—The *Chiriguano* bow has an average length of 4 feet (1.2 m.); the stave is flat on the belly and convex on the back. Both ends are sharpened to prevent the string of twisted hide from slipping. Arrows are tipped with carefully barbed rods, with two rods barbed along the outer edges, (fig. 59, *b*) with flat lanceolate heads, or with a conical knob (bird arrow). The arrows armed with two diverging rods are used to shoot large birds, such as the yacu (*Penelope* sp.). Fishing arrows of the *Chané* bristle with cactus thorns. Today arrows ending in a sharp wooden rod are rare, as the modern arrows are usually tipped with heavy wires. The shafts are made of cultivated reeds (*Arundo donax*). Formerly, the *Chané* used the uva grass (*Gynerium sagittatum*). Feathering, which is of the cemented type, is sometimes omitted.

The clubs of the *Chiriguano* in the 17th century were short and ended in a flat, oval head, a shape somewhat related to the ancient *Tupinamba* club. These clubs have disappeared (only a single specimen could be obtained in 1929 by Métraux) and have been replaced by simple cudgels that serve only to knock down wild pigs.

Chiriguano in direct contact with the *Quechua* have woolen slings; those living farther to the east have slings made of caraguatá fibers, which they use mainly to chase birds from the fields. The pellet bow is common among the *Chiriguano* and *Chané*, but is merely a toy for boys.

SOCIAL AND POLITICAL ORGANIZATION

Originally, the *Chiriguano* community consisted of a few extended families or lineages, strictly patrilineal. Modern villages are composed of many small biological families bound by relationship ties or by their allegiance to a common chief.

Chiriguano chiefs (*mburubicha*) of old were men distinguished by their courage, their eloquence, and often by their magic power. They enjoyed considerable prestige and held no little authority. Some of them (*tubicha rubicha*) extended their influence over a wide area and were recognized as a supreme chief by the local chieftains. The main function of a chief was to settle quarrels within the village, to punish thieves, to see that people worked in the fields at the proper time, to arrange feasts, and to lead his men in war. Chiefs also had right of eminent domain over the land. Sometimes a chief was assisted by an informal council consisting of shamans and of the oldest and bravest men of the community. As a rule, a chief, even if he was powerful, led the same type of life as any of his subjects; in recent time some chiefs had servants. Some aristocratic pride was evidenced by the members of their family.

824 /16 cont./
139
[14] I am going to make a brief list of some trees and plants which I know, without pretending to be a botanist, a subject I have not studied. I shall only say that I have learned it through experience and careful reading; when describing certain plants, I shall also make note of the use made of the bark, root, leaves, and branches of some.

ACACIA BALSAMICA. -- This is the quina-quina, under which name it is known here in Chiriguano country, a tall, straight tree, whose wood is ideal for building because the wood borer does not damage it; it is much used here in the construction of upper roofs, especially for the braches or trusses on which the roof frame is to rest. It is plentiful in Cordillera Province and even in Acero Province.

/17/ ACACIA SAPONARIA. -- This tree is large and its
[342] wood light, perhaps even lighter than cedar, but it is of less
[492] value; it is whitish and much used for making doors and windows, but the main use to which said wood is put is in saddleries to
[296] make pads for saddles. The seeds are similar to monkey ears
[515] and are good for washing clothes and to keep the skin of the face free of blemishes; here it is known by the name "timboy."

ACACIA AMARILLA /A. moniliformi/. -- It is a medium-sized tree of rather lightweight hardwood, for which reason drawers or wash basins and yokes for oxen are made with it.
• [372] It is no good for making fire, because it smells when it burns from which it gets the Chiriguano name "Tatane," fire that smells; the wood is yellow.

ACACIA ASTRINGENTE. -- There are many groves of
[342] trees of this class here and there; it is the most abundant tree,
[281] the wood is good for small joists because the wood borer does not eat it; the bark contains much tannin, and it is the wood most used for tanning hides by both Indians and whites; the latter call it sebil and the former "Curupau."

245 ACHIOTE. BIXA ORELLANA. -- This is cultivated in
137 fields and gardens, grows to a height of two and a half meters,
324 its leaves are dark green; it produces abundant fruit in a sort of pod covered with bristles and filled inside with fiery red seeds, which are what makes the little tree highly valued. They
[302] serve as food coloring, and the Chiriguano paint their faces
[303]
[439]

/135 cont./

Revelation teaches us that legions of angels were lost because of an error or the grave sin of pride and passed into the category /136/ of the condemned or demons. Faith, reason, and common sense teach us that perverse men who die in their perversity are separated from good ones, as evil-doers are separated in this world by being imprisoned in jails. Divine justice demands punishment for the perverse, who, like condemned persons, pass into the category of lost spirits and as semblance of the demons. God allowing this, and they can appear to those of us who live here in the world to detain us along the way of sin or to warn us about it.

Under this concept it is not repugnant even to common sense to admit the probability that the Chiriguano do see the Afia, demon or evil spirit. Sacred history speaks of visions and apparitions: profane histories cannot combat them, but rather they relate innumerable facts of demoniac apparitions which have appeared by means of spiritualism. It is not strange that such a thing should happen among the Chiriguano. Doubtless it is incredible that it should be so frequent. They say that they see the demons at every moment of the night, whenever there is no fire or light, but this is a puerile worry, and due to fear and fright in some and to ignorance in others (1).

1. In all the houses of the true Chiriguano there is always a fire burning at night for the principal end of keeping away the evil spirit or Afia.

Beliefs Relative to the Creation

Before going on I am going to relate what was told to me by the cacique Anduari of the San Buenaventura de Ivu Mision, who, in order to increase his income, is a sorcerer or witch doctor for the Indians and some whites in a wide area. According to the account that follows, the human race, or the Chiriguano, was destroyed twice. The first time and its restoration have already been seen. The second occurred in the following way (2).

2. Anduari gave his account in the presence of his

/177 cont./

Fire

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In conical houses as well as in those of rectangular form, ancient as well as modern, a fire burned, and still burns, night and day: it is never extinguished, but should this happen, the way to relight it is to borrow it from the neighbors. If all the inhabitants of a tribe have temporarily emigrated to a place which is not far away, as happens at the time of general planting, at the end of the harvest, and upon returning to town, they come back bringing their fire with them, as I have seen on repeated occasions. But as today civilization has penetrated and the match has become common, even the Chiriguano will save up one medio, or ten centavos, to buy such a useful combustible, which they use very sparingly, because in their hands this is now a luxury and lends them an air when in a gathering of companions they can bring out and show their box of matches while lighting a maize-husk cigar.

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[435]
[296]

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When a fire happens to go out in a place where it is difficult to get it from distant houses, the Chiriguano is not too worried. The man is almost never without a flint, tinder, and a piece of steel: these implements are used to obtain new fire. The tinder is prepared by them from a ball of wild cotton or the flower of the samun, which they reduce into a skein of thread and put into a cow's horn, which they clear at the wider end, fitting to it a wooden stopper that they keep down with a small wire or agave string: inside the tinder box it extends to the other end, where they make a small hole in order to be able to pull the wire or string and keep the top on tight.

The Indian who does not have all this apparatus does not worry much either. If his fire happens to go out, he makes a small conical hole in a piece of well-dried wood, in which he violently spins a small cylindrical stick, also dry, which does not take long to get hot and then to give off sparks of fire, to which he then applies the tinder, which consists of the dry pith either of the agave or of the /178/ maguey, which when it has taken fire will light any other combustible material (1).

[178]

1. When the toad handed over fire to the two

/178 cont./

392 [773] children who had been saved from the Iporu, deluge of water, he also taught them the way never to lose it, by rubbing pieces of wood together forcefully.

224 392 The Chiriguano is quite a hunter, and no wild animal or bird escapes from his eye and hand. On these hunting trips he often needs fire. If he is very far from town and prepares to sleep alone in the forest or in open country, he lights his fire in the way just described, in order to have its company, to keep away the jaguar and the demon, and to light his cigar and prepare his roast.

Work

Cleanliness

356 [342] Many will perhaps come to the conclusion that Chiriguano houses, poorly built and worse maintained because of the continual fire which gives off smoke and ash, are very dirty, without cleanliness or neatness, but nothing is more incorrect. The [515] [302] Indian despite his savagery is clean, and especially for cleanness he pulls out his facial and body hair, bathes daily, and combs his hair often, getting rid of the little animals which might be in his thick hair. The Cuña, or Chiriguano woman, constantly thinks of the cleanliness of her house, gallery, and the ground in front, up to four meters in length and width (7).

[342] 2. All can see that some Chiriguanos, out of laziness, live in their own very old and dilapidated houses, open to the sun, wind, rain, and dust; in others that have a new roof, walls are lacking, thus exposing them to getting pneumonia, but there is no lack of cleanliness in any of them.

4: Nimo--366 M-3 (1893-1911) 1912 SF10 Chiriguano SF10

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Chiriguano adornments, etc.

[See pp. 273-274 for explanation of numbers]

/198 cont./

301 [562 554 527] I am going to end this chapter by mentioning a fancy ornament which has completely disappeared. It is a woman's ornament and is called Aguá, crown, and whoever wore it was called Cuña aguá vaé, crowned woman. The duty of this woman at the public drinking bouts and solemnities was to direct the women's dance, to direct the singing, and to give drinks to the singers and dancers with her own hands. The aguá was a varicolored band up to three meters long, which was put around the head, crossed at the back of the neck, and held on by thorns, needles, or big silver pins, and both ends terminated in tassels of various colors. It was a very striking ornament (1).

[126] 1. In order to send a complete aguá to the Turin exposition I had to have it made in the girls' school in Santa Rosa. I could not get one in the town; there were none even at that time.

000 Here is poor humanity without any exact idea of religion and worship, they are zealous and hard-working for the body, but have no concern at all for the soul. Only Christ can restore humankind, and tear away the veil which was obscuring its intelligence, and only the priest and Catholic missionary can teach him the sound doctrine of /199/ immortality and other dogmas, so that with this knowledge he may first seek the kingdom of God and receive the rest besides (1).

1. Quaerite primum regnum Dei et haec omnia adiicentur vobis.

• 372 Explanation of the Preceding Illustration

1. Sticks for getting fire.
534 2. Bull's horn for use as a musical instrument.
3. Tail of a quiriquincho /armadillo/ for use as a musical instrument.
412 4. Tweezers for pulling out the hair from the face and other parts.

λ [i.e., on p. 266.- Analyst]

5:Nordenskiöld E-5)V(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane

VII.

Tools.

C 442 [114] With the exception of bone awls the Chiriguano Indians of to-day have no genuinely Indian tools. Bone awls which I have already dealt with in part I very rarely occur among the Chiriguano. I omitted to mention this in the German edition of Part I.

VIII.

Fire-making.

C 372 Once only have I seen a Chiriguano Indian making fire by wood friction. He had forgotten his matches. Flint-and-steel are also seldom seen among these Indians now-a-days. In my collection there is a cotton-plaiting, in a wooden pocket from the Chiriguano. The Indians use such for tinder when striking fire with flint and steel. The idea of this was of course obtained from the Whites.

C [377]

S:Nordenskiöld E-Sy(1908-1909, 1913) 1920
SF10 Chiriguano SF10
Chane SF8

Ce 442 252 Ce [194 861]

Rio Paraguay after Garcias marauding expedition, not far from the tract where the Guató now live.

A potspade of the same type from the Yulãmaua along the Rio Querarý is shown in an illustration by KOCH-GRÜNBERG.[1]) I have not seen the shoulderblade potspade in any other tribe.

Ce 442 252 x 191

Similar spades, said to have been used for agricultural purposes, are mentioned by ST. CRICQ[2]) from the Conibo.

Ce Ce 442 415 364 177

Nowadays the Chiriguano and Chané for the most part eat their food with metal spoons which they have got from the Whites. They have, however, wooden spoons as well. They generally eat from earthenware bowls of their own make. They seldom have wooden bowls. I have already treated of the distribution of the wooden bowl and the wooden spoon. (Part 1 map 12 and 13.) They are features of western civilization. Calabash bowls are universally used by the Chiriguano and Chané as drinking vessels, particularly for chicha.

C 415 177

Silver bowls — «Cagua» — are occasionally seen at the Chiriguano festivals. These bowls, which are shaped like cloven calabashes, are often furnished with small ears and are made by mestizo smiths to suit the Indian taste.

C Ce 415 [439]

There is in my collection a calabash bowl that has been turned into a ladle by means of a handle. It is from the Chané at the Rio Itiyuro. I have also procured some bowls made of the fruit of the calabash tree from the Chiriguano. The Indians get them from Stª Cruz de la Sierra, for, as far as I know, the calabash-tree is not cultivated within their own area.

Ce ● 372 137 x 191

Fire-fans of plaited palm leaves are used, though they are rather uncommon. These fire-fans belong to the cultural elements which have come to the Chiriguano and the Chané from the north and east. Later on, when writing about the Indians in northeastern Bolivia, who have sev-

[1]) T. 2. P. 209.
[2]) P. 187

S:Nordenskiöld E-5/4 (1908-1909. 1913) 1920
SF10 Chiriguano SF10
Chane SF8

Ee 372 137 171
C. 442

eral different kinds of palm leaf fans, I will deal with them in detail.

At present I can refer to what Pater Schmidt[1]) has written about the geographical distribution of fire fans of pla'ted palm leafs in S. America.

Fig. 17. Petaquaes. Chiriguano.

A from Tikûipa. 1/9 R.M. E. 395.
B from Caipipendi. 1/9 R. M. E. 396.

[1]) P. 108z.

8: Schmidt--108 E-5 (1935) 1938 SF10 Chiriguano SF10
Chané SF8

C 317 263

/45 cont./
the earth of the salt licks called "yukiu" (214).

214. Nord. 1, p. 189. See Métraux 1, pp. 359 and 360.

Making Fire

Ee 372

Native implements to make fire are little used today by the Chiriguano and Chané. At home fire can generally be obtained from some other piece of burning wood, and for other occasions they commonly provide themselves with modern matches. Moreover, as I have said, the Chiriguano and Chané are not great smokers. One fire-making tool which is still found among them is the strike-a-light. The specimen I acquired from the Chiriguano is different from the strike-a-light of the Chaco tribes in that the tinder consists of a quite thick cotton wick. According to Métraux (215),

Ee [178] [296]

Ee [415] [239]

215. Métraux 1, p. 253.

there is also found among them the common form of strike-a-light in which the tinder consists of the fuzz of the fruit of the palo borracho (Chorisia insignis) kept in a container made of a a cow horn or armadillo tail.

Ee 371 126

Fire-making Implements in the Collection

I. A. 516. (Fig. 40.)

a. Bag woven of cotton thread as a container for the implements.

b. Wick of cotton thread.

c. Receptacle for the lighted end of the wick, made of the nest of a species of wasp.

d. Piece of a modern metal file.

e. Pieces of flint.

8: Schmidt--109 E-5 (1935) 1938 SF10 Chiriguano SF10
Chane SF8
Izozo

/45 cont./

A small nest of a species of wasp serves as a container for the lighted end of the wick. The fire is produced by striking a flint with a piece of a modern metal file.

In a Chané legend recorded by Nordenskiöld (216), it

216. Nord. 1, p. 252.

turns out that the Chané formerly produced fire by rubbing one little stick upon another. According to this legend, two boys and a girl received fire from an old man, who is the sun. The bird Huapi advised them to take good care of the fire. Should it once go out, they would have to make new fire with the "tata," which is the /46/ implement for making fire by rubbing two sticks together. The cacique of the Izozó, when I asked him about this implement, also knew it well and called it by its name in Guaraní. Nordenskiöld once saw a Chiriguano who had no matches with him make a fire with such an implement (217).

217. Nord. 1, p. 50. Cf. Métraux 1, p. 354.

Ceramics

The great development of ceramics among the Chiriguano and Chané, the very great variety of forms of their diverse vessels and their ornamentation have long excited the interest of ethnologists. Nordenskiöld, who gives the number of variations in the forms of the vessels of these Indians as more than 50, has published a great many of them in outline and also presents the ornamentation of many of them in sketches (218). Eric v. Rosen has also shown numerous

218. Nord. 1, Figs. 77; 78; 82; 92; 113; 117; 121, and Plate 19. Nord. 2, Figs. 38-48.

8: Schmidt--115 E-5 (1935) 1938 SF10 Chiriguano SF10
Chane SF8
Izozo

Plate XIV

Fig. 40

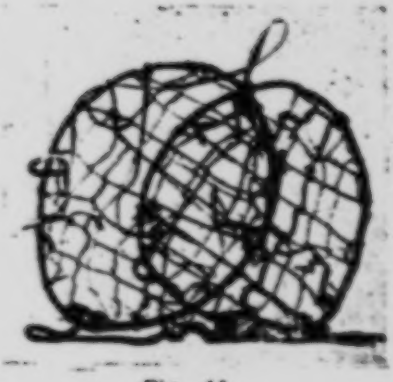

Fig. 41

Fig. 42

Fig. 43

/The captions are on p. 117./

8: Schmidt--117 E-5 (1935) 1938 SF10 Chiriguano SF10
Chane SF8
Izozo

/Captions for Plates XIV and XV./

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Fig. 40. (I. A. 516) Implements for making fire (Chiriguano):
a (I. A. 516a), bag as receptacle for the implements, length 16 cm., width 8.5 cm.;
b (I. A. 516b), cotton wick, length 62 cm.;
c (I. A. 516c), receptacle for the end of the wick, nest of a species of wasp, length 4.2 cm.;
d (I. A. 516d), piece of a metal file, length 4 cm.
e, flints.

C
[239]
C
415
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Fig. 41. (I. A. 583) A pair of hoops for storing goods (Chiriguano), diameter 43 cm.

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415
Ce
[824]

Fig. 42. Calabashes for carrying water (Izozó):
a (I. A. 661), height 49.5 cm.;
b (I. A. 662), height 16 cm.;
c (I. A. 665), height 17.5 cm., made out of the fruit of the tree Crescentia Cuyeta /Crescentia cujete/.

C
285
796

Fig. 43. Objects plaited out of palm leaves, used in religious festivities (Chiriguano):
a (I. A. 1439), length 72 cm.;
b (I. A. 1440), length 37 cm.

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415

Plate XV. Baked clay vessels for cooking foods (Chiriguano).

Fig. 44 (I. A. 414). -- Height 24 cm.
Fig. 45 (I. A. 418). -- Height 23.5 cm.
Fig. 46 (I. A. 413). -- Height 26 cm.
Fig. 47 (I. A. 419). -- Height 22 cm.
Fig. 48 (I. A. 412). -- Height 12 cm.
Fig. 49 (I. A. 417). -- Height 22 cm.

/60 cont./

C 285 Plaited objects of the first type are made in such a way that the strips of one group are plaited with the strips of another group vertical to the first one, in such a way that the strips of the first group pass alternately a certain number of the strips of the second group and are passed by them, and in such a way that the meshes which go in the same direction form lines of steps. The number of the strips passed each time by one strip of the other group is generally three or two at a time, but there are cases in which only one strip is passed each time.

C [126] [513] [415] [291] Among the plaited objects of this type, I obtained from the Chiriguano a large sleeping mat, small flat baskets /canastillas/, sieves, a quadrangular basket /cesta/, and a hat, and from the Izozó small flat baskets /canastillas/similar to those of the Chiriguano and two different kinds of baskets /cestas/. In addition, the Chiriguano and Chané also infrequently use fans Cc [415] [126] for fanning the fire (tapèkua) plaited out of palm leaves (280).

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280. Nord. 1, p. 56.

Métraux has described and shown in a drawing such a fan for fanning the fire. This fan is plaited out of the leaves of the caranday palm in the "Stufengeflechte" style, in such a way that strips of the first group pass alternately two strips of the second group and are /Plates XXVI-XXVII appear here/ /61/ passed by them. The leaflets, separated from the stem, enlace a stick which, forming the upper edge of the fan, replaces the stem of the pinnate leaves of other palms which are used by other tribes of South American Indians in the manufacture of plaited fans (281).

Cc [824]

281. Métraux I, pp. 460 and 461 and Plate 85.